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The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashiruddin Mahmud Ahmad, under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them.

INDIA

Qadian, E. Punjab

WEST PAKISTAN (Center)

Rabwah

U.S.A.

1. The American Fazl Mosque
2141 Leroy Place, N.W.
Washington 8, D. C.
2. 2522 Webster Avenue
Pittsburgh 19, Pa.
3. 4448 S. Wabash Ave.
Chicago 15, Ill.
4. 118 W. 87th Street
New York 24, N. Y.
5. 1440 N. Curson St.
Los Angeles 46, Calif.

ENGLAND

The London Mosque
63 Melrose Road
London S. W. 18

BRITISH WEST INDIES

72 Second St.
San Juan, Trinidad

SPAIN

K. I. Zafar
Lista 58, Madrid

SWITZERLAND

Herbstweg 77, Zurich 11/50

GERMANY

Hamburg-Stellingen
Wieck Strasse, 24

NETHERLANDS

Oostduinlaan 79, Hague

NIGERIA

P. O. Box 418, Lagos

GOLD COAST

P. O. Box 39, Salt Pond

SIERRA LEONE

1. P. O. Box 353, Freetown
2. P. O. Box 11, Bo.

LIBERIA

M. I. Soofi
Box 167, Monrovia

KENYA COLONY

P. O. Box 554, Nairobi

ISRAEL

Mount Carmel, Haifa

SYRIA

Zaviatul Husni,
Shaghour, Damascus

MAURITIUS

Ahmadiyya Mission, Rose Hill

INDONESIA

1. Petodjok Udik VII/10, Djakarta
2. Nagarawanji 57, Tasikmalaja
3. Bubutan Gang 1, No. 2, Surabayaia

BURMA

143—31 Street, Rangoon

CEYLON

99 Driesburgs Ave., Colombo

BORNEO

Box 30, Jesselton

MALAY

111 Onan Rd., Singapore



A Passage from the Holy Quran

Say, 'Who has forbidden the adornment of Allah which He has produced for His servants, and the good things of His providing?' Say, 'They are for the believers in the present life and exclusively for them on the Day of Resurrection. Thus do We explain the Signs for a people who have knowledge.'

Say, 'My Lord has only forbidden foul deeds, whether open or secret, and sin and wrongful transgression, and that you associate with Allah that for which He has sent no authority, and that you say of Allah that of which you have no knowledge.'

And for every people there is a term, and when their term is come, they cannot remain behind a single moment, nor can they go ahead of it.

O children of Adam! if Messengers come to you from among yourselves, rehearsing My signs unto you, then whoso shall fear God and do good deeds, on them shall come no fear nor shall they grieve.

But those who reject Our Signs and turn away from them with disdain, these shall be the inmates of the Fire, they shall abide therein.

Editorial:

Muslims in the Soviet Union

The Soviet Government embarked upon the job of exterminating the religious life of the Muslims in Russia soon after the Communist regime was fully established. Islam was accorded no better treatment than any other faith. The Muslims could, in fact, only expect a worse treatment from the Communist rule for the fact that Islam and Communism are in profound disagreement in their ideologies. The social and economic patterns they aim to establish are basically different.

Experience, however, has taught the Soviet Republic that it is not easy to erase a religious conviction completely out of the minds of its adherents. Political developments abroad also have compelled them to change their policies in certain aspects. It has been found expedient to employ the Islamic institutions in the Caucasus and Central Asia as cultural show places. Muslim dignataries and delegations have been invited with increasing frequency in the last few years with an aim to cause a political break through in the Middle East and other Muslim countries. The remote Muslim republics in Russia serve as effective show places to impress the visiting delegations.

Recently almost all political and religious leaders from the Muslim world have been invited to the Islamic areas of the U.S.S.R. and taken to the ostensibly prosperous and active Muslim institutions of learning. They are led to the mosques where the old Muslims still assemble for their collective prayers. The Soviet designs are, of course, quite obvious from this extremely effective propaganda move. The West so far has, in general, accorded freedom of worship to the followers of all

faiths. Visiting Muslim dignitaries are obviously being told that it is quite possible for the Muslims to practice their religion freely and without hindrance within a Communist regime. This move, if successful, can play a dangerous role in swaying the neutralist Muslim leaders toward dealing with Russia more closely. Wishful political leaders from the Muslim world, with genuine grievances against Western colonial powers and their complacent allies, have been led to believe that they do not have much to lose if they accept Communist ties for they can still be assured of their basic religious freedom.

There is no denying that this danger in reality springs from the blind policy of those Western powers who have not yet awakened to the fact that the era of colonial rule is over. The genuine and rightful aspirations of freedom and independence of the people so far kept under bondage are bound to triumph. To turn this tide and to delay the achievement of their freedom may prove to be tragically disastrous for the colonial powers, possibly for the whole Western world. The United States of America cannot afford to remain complacent in this historic struggle for she has tremendous stakes in the outcome.

On the other hand, the Muslims must realize that they should not be fooled by the artificial show places established by the Soviets only to achieve certain political goals. Any religious freedom given to the 35 million Russian Muslims is only on the surface. Only few hand-picked pilgrims are permitted each year to perform the Hajj in Mecca. The basic designs and policies of Communism have not undergone any change.

Recent developments have given further proof to the basic anti-religious and anti-Islamic objectives of Communism. Hardly had President Gamal Abdel Nasser returned from Russia after having visited the muslim provinces of that country when the Kremlin unleashed a most virulent attack on Islam. On Moscow Radio, a Soviet Home Service broadcast by Professor L. I. Klimowich called for an intensification of Communism's forty year's old war against

many of the tenets of Islam, including the pilgrimage, the oneness of God, circumcision, *Zakat* (alms-giving), etc. Mr. John C. Wiley, in a letter to the *New York Times* (June 9, 1958) reports that this broadcast was concluded by the following threat:

"These remnants of the distant past" of Islam "must not exist in our social state. It is clear, comrades, that under our conditions Islam, like any other religion, is a remnant of a society which the Soviet people have left far behind."

It is quite obvious that the elimination and annihilation of all that is Islamic is being ruthlessly and systematically pursued by the Soviet rulers no matter what the Muslim dignitaries are shown or led to believe.

We earnestly hope that the Muslims will not fall prey to this danger. They should realize that Islam can never compromise with the atheistic communistic philosophy. On the other hand, the West can save the situation for itself only by acting promptly and enabling the subjugated people to achieve their freedom and independence.

Sayings of the Holy Prophet

Seek for my satisfaction in that of the poor and the needy.

* * * *

That person is wise and sensible who subdues his carnal desires and hopes for rewards; and he is an ignorant man who follows his lustful appetites, and with all this asks God's forgiveness.

Editorial Notes:

Ten Years of the *Jewish Newsletter*

It was rather accidental that the *Jewish Newsletter*, a bi-weekly publication representing a non-conformist view, came into existence almost at the same time that the State of Israel was declared. While the overwhelming majority of all Jewish newspapers jumped on the Israeli band-wagon and continued to sing its praises, the *Jewish Newsletter* was the only publication which rejected this role and dealt with it as a reality, not as a sublimation of people's imagination. It aimed to apply the principles of liberalism and independence of thought to reporting and interpreting the news of Jewish interest.

Now that the State of Israel has recently celebrated her ten years of existence, it will be interesting to observe the reactions and developments of a strong but growing minority among the American Jews represented by this Journal. The *Jewish Newsletter* writes:

"At a time when not only the entire Zionist and Jewish press, but also the liberal and Christian American newspapers made of Israel a new sacred cow that is exempt from criticism, an object of religion or philanthropy, we insisted that Israel was no more sacred than any other modern state; that it was, in fact, a product of an age of ideologies and force, and that to criticize it is no blasphemy. On the contrary, we believe that lack of criticism has been one of Israel's great tragedies and that just criticism of its shortcomings can still save it from final disaster. It is our sincere conviction that this is the chief value of the *Jewish Newsletter* and its service to liberal journalism and to the principle of freedom of thought and the press in this country.

We believe that we have also performed another distinct service to American Jews by keeping alive a flame of dissent and nonconformity in the midst of an outburst of intense tribalism and conformity, which had its roots in the greatest Jewish tragedy—the Hitler extermination of European Jewry. We also demonstrated to our American non-Jewish neighbors that not all Jews have been swept away by the wave of nationalistic Messianism which the Hitler holocaust has released.

Let it be placed on record that our criticism of Israel did not flow from any feeling of ill-will for the people or even for the Government of Israel, but from our concern with some of the harmful effects which the emergence of the State of Israel has had on American Jews. For whether we like it or not, in the minds of most American Jews and even non-Jews, Israel has become so closely associated with ALL JEWS—thanks to Zionist propaganda—that every important step taken by Israel, so effectively dramatized on the international stage, directly affects all Jews, including the Jews in America. For better or for worse, the State of Israel has become an important factor in the relationship between the non-Jewish and Jewish worlds and much that has happened and that will happen to the Jews in the Diaspora will depend on Israel and on the attitude of American Jewry toward Israel.

Because of this conviction, we have considered it of great importance to emphasize the differences between Israel and the Jews in the Diaspora and to clearly define in our own minds and in the minds of the non-Jewish world the relations between the two. We have been gravely concerned with the inexplicable impact which this small state has had on ten million Jews outside its frontiers and particularly on the five and a half million Jews in the United States, and with the tragic consequences that may result. This, and not Israel, has been the target of our criticism, the touchstone of our policy and our guide throughout the last decade.

A review of the first ten years' history of Israel will show that its most important policies and acts—the policy toward Arab refugees,

toward the Arab minority, the theocratization of the country, the "Ingathering," the Sinai campaign, and above all, the theory that Israel is the Ideological Center of the entire Jewish world and that every Jew has an ideological bond with and duties to the Center,—all these have exerted a detrimental and in some cases, a tragic effect on Jewish communities outside of Israel, including America.

... The trend among American Jews is at present strongly against nationalistic Zionism and for a return to the earlier philanthropic aspects of aid to homeless Jews, or to "refugeeism," as it was derisively called by the nationalists. But there still is a lamentable lack of understanding of the fact that Israel as it is constituted today is the political embodiment of Zionism. *The Newsletter* has acquired thousands of readers, hundreds of friends and many more sympathizers. These people, without necessarily sharing all our views, respect our fundamental right not to conform to the greatest outburst of Messianism among Jews since the 16th Century Messianism of Sabbatai Zwi.

Another, still greater marvel, almost a miracle, is that a solitary protest against the smugness and self-righteousness of one of the biggest propaganda machines of the age, raised by a single journalist of no special faith and courage, but with a capacity for anger against injustice, has found an echo in the hearts of many people all over the country, whose thoughts and feelings we obviously expressed; that a seed, thrown almost hopelessly into the unknown, has found a fertile soil, struck roots and now brings a modest harvest; that a struggle started ten years ago is still going strong and is now facing the future with greater hope and faith."

(*The Jewish Newsletter*, January 27, 1958.)

We are happy to commend the *Jewish Newsletter* for its bold and courageous reporting. Constructive criticism should be admired anywhere particularly in a situation where a lone voice is raised against overwhelming opposition. We hope the next ten years of the *Jewish Newsletter* will bring more success to this valuable publication.

The Universe: An Accident or Design¹

by

Dr. Muhammad Zafrulla Khan

Judge, International Court of Justice

(Continued from Vol. XXIV, No. IV)

The Quran describes the Muslims as "the people of the middle" who should serve as models to others. The "people of the middle" obviously means a people that accepts the full obligations and responsibilities of life, discharges them adequately and beneficently and thus brings about complete coordination between different spheres of action.

Thus we have made you a people of the middle that you may serve as models for mankind and the Messenger of God should serve as a model for you. (II:144)

Islam insists upon the acceptance of life and righteous living and does not permit of withdrawal from, or negation, of life. The ideal of virtue in Islam is the fullness of life lived out beneficently, both in respect of one's self, and in respect of one's fellow creatures. The definition of good in Islam is the right and coordinated use of all one's capacities and faculties. Conversely, Islam defines evil as the misuse, or abuse of one's capacities and faculties. In accordance with this principle Islam does not permit monasticism as this would stultify and not promote a coordinated development of human faculties and capacities.

¹ This is the concluding installment of an address delivered by Dr. Muhammad Zafrulla Khan, Judge, International Court of Justice, at Bowdoin College, Brunswick, Maine, on March 7, 1957.

As for monasticism, they invented it for themselves—for the seeking of God's pleasure—We did not prescribe it for them; but then they failed to observe it with due observance. (LVII:28)

The acceptance of life in its fullness is constantly urged upon all alike. Prophets and teachers as well as the average person are all exhorted to carry out the fullness of life in righteousness with regulation and adjustment. Not only does Islam not prohibit the beneficent use of all God's bounties, it prescribes their proper use with restraint and moderation.

O mankind, look to your ornament at each time and place of worship and eat and drink, but observe moderation; surely God does not love the immoderate. Say, Who has forbidden the adornment which God has furnished for His servants and the good things of His providing? Say, My Lord has only forbidden indecency, whether open or secret, and sin and transgression and that you should associate with God that for which He has sent down no authority and that you should say of God that of which you have no knowledge. (VII:32-34)

The Quran does not stop at furnishing guidance for the conduct of life in the individual sphere alone. It recognizes that the fullness of life can be achieved only through its beneficent ordering in the individual as well as in the communal and national spheres. Indeed it visualizes human society being ultimately regulated on a world wide basis.

The duty of striving constantly for the good of mankind and for the spread of beneficence through the promotion of good and the restraint of evil has been described as the best characteristic of a people who truly believe in God.

You are the best people for you have been raised for the good of mankind; you enjoin that which is good and forbid evil and believe in God. (III:3)

Islam enjoins cooperation between men for the purpose of promoting beneficence and righteousness, and forbids our assisting each other in projects which have a contrary tendency. In other words, it condemns the attitude: my people or my country, right or wrong.

Assist one another in righteousness and purity; but assist not one another in sin and transgression and carry out your duty to God; surely God is severe in exacting retribution. (V:3)

The Prophet on one occasion admonished those around him to be ever ready to go to the assistance of their brethren whether oppressor or oppressed. One of those present enquired, "We know how to go to the assistance of one oppressed, but how shall we assist the oppressor?" "Restrain him from continuing his oppression," replied the Prophet. The same principle of cooperation in beneficence is stressed with regard to all conferences, meetings, and associations. Such combinations and occasions must be utilized only for certain beneficent purposes.

No good will come out of many of their conferences save such only as enjoin charity, or the promotion of welfare, or the making of peace between people. Whoso does that, seeking the pleasure of God, We shall soon bestow upon him a great reward. (IV:115)

O ye who believe, when you confer together, confer not in support of sin, transgression and disobedience to the Messenger, but confer together for the attainment of virtue and righteousness and do your duty to God unto Whom you shall all be gathered. (LVIII:10)

It is a characteristic of Islam that it seeks to promote moral and spiritual evolution through the regulation and adjustment of natural desires and instincts. It does not condemn any of the latter, but requires that they should be exercised within their proper spheres and with beneficent motives. It seeks to direct all natural desires and instincts into beneficent channels rather than to obstruct or to destroy

them. For instance, it is a common desire among men to outstrip each other in various ways. It has been described in Western countries as the spirit of competition. This desire or this spirit, if uncontrolled and unregulated, may degenerate into greed or vanity and may then become wholly destructive. On the other hand, it could be made a motive power for the promotion of beneficence. The Quran stresses the importance and benefit of pressing this desire into service for the purpose of promoting healthy and beneficent progress.

Everyone has a goal which dominates him; vie then with one another in benevolent action. Wherever you be, God will bring you all together. Surely God has the power to do all that He wills. (II:149)

For the purpose of seeking guidance Islam insists upon sincerity of motive reinforced by righteous striving for the achievement of one's purpose. Where these two are present God's guidance is promised and is forthcoming.

As for those who strive in our path, We will surely guide them along Our ways. Verily God is with those who act righteously. (XXIX:70)

Emphasis is, however, laid on joint or common effort. Individual effort alone, however beneficent, would fall very short of that which is needed for the promotion of the welfare of mankind. It is necessary that all men of goodwill, inspired by a sincere purpose, should combine and aid and assist each other in striving for their goal.

O ye who believe, observe your duty to God and be with the righteous. (IX:119)

Early in his life, before he was called to his ministry, the Prophet of Islam was invited to join a small fellowship of a few men of goodwill who had bound themselves to assist the weak and the oppressed in obtaining redress for them from the strong and the tyrants in the

completely unregulated conditions of Meccan society in those days. He was always diligent in the performance of this obligation whenever he was appealed to and his assistance or intervention was sought. Later in his life, he often referred to this fellowship and expressed his satisfaction that he had had the opportunity of working in it. He stressed that, if at any time he was invited to join other men in the promotion of good in any sphere of life, or the suppression of evil, he would be very happy to join with them.

The acceptance of Divine law, and the regulation of conduct in conformity therewith, promotes qualities which enable a person to overcome his shortcomings, to foster beneficence, and to begin to walk in the light of Divine guidance.

O ye who believe, if you keep your duty to God, He will grant you distinction and enable you to overcome your weaknesses and shortcomings and shall guard you. God is the Lord of great bounty. (VIII:30)

O ye who believe, keep your duty to God and your faith in His messenger—He will grant you a double share of His mercy, and will provide for you light wherein you shall walk, and will grant you forgiveness. Verily God is Most Forgiving, Merciful. (LVII:29)

When man recognizes the purpose for which he has been created, appreciates his place in the universe, accepts God's law, adjusts his conduct in conformity thereto, spending himself in service and seeking constantly the pleasure of God so as to become a manifestation of His attributes, there is every assurance that he would in this very life achieve the high purpose for which he has been created. Islam does not postpone this consummation to the next life.

Those who say, Our Lord is God, and then remain steadfast, angels descend upon them saying: Fear ye not, nor grieve, but rejoice in the bliss that ye were promised. We

are your companions in this life and in the hereafter.
(LVI:31-32)

But what of those who may have fallen into error, or succumbed to evil? What prospect is there for such as these to win back to purity, righteousness, and the grace and mercy of God?

It must be appreciated that Islam does not support or countenance any idea of inherited sin or inherent evil in man or his nature. On the contrary, the Quran declares explicitly that mankind has been created in accordance with God's design for the purpose of achieving perfect communion with God.

Set thy face in the service of faith as one devoted to God and follow the nature set by God—the nature in which He has created man. There is no altering the creation of God. That is the right faith, but most men know not. Set thy face toward God, turn to Him in repentance, and do your duty to Him, and observe prayer, and be not of those who associate partners with God. (XXX:31-32)

The same aspect of man's nature being free from sin or evil has been stressed by the Prophet of Islam. He has said: "Every child is born in accord with the nature set by God. Its parents bring it up as a Jew, or a Christian, or a Zoroastrian."

We thus start with the assurance that man's nature is pure and that he does not suffer from the handicap of inherited sin or inherent evil. We are next told that God has created mankind to be the recipients of His mercy. (II:120)

As God has created mankind for the fulfilment of His mercy, there is also the certainty of winning God's mercy and grace through repentance and a return to righteous conduct, even if one may have fallen into error or yielded to evil. God is the God of Love and Mercy. He does not call man to account for every fault or shortcoming. Most of them He overlooks and forgives on His own.

Whatever misfortune befalls you is the consequence of what your own hands have wrought. God overlooks many of your faults. (XLII:31)

We have the further comforting assurance that though a person may slip into error or evil, and may thus draw upon himself a penalty or punishment as a reaction to his conduct, God's attribute of mercy encompasses everything.

I shall inflict My punishment on whom I will, but My mercy encompasses all things. (VII:157)

Even in cases of deliberate misconduct, repentance and a return to righteous conduct secure God's forgiveness and protection against further evil.

He it is who accepts repentance from His servants and forgives sins. He is well aware of what you do. He accepts the prayers of those who believe and act righteously, and bestows upon them more out of His grace. (XLII:26-27)

In IV:65 one of God's attributes is described as "Oft-Returning with Compassion and Mercy." Again, the Quran says:

Say, O my servants who have committed excesses against your own souls, despair not of the mercy of God. Surely, God forgives *all* sins. Verily, He is Most Forgiving, Merciful. (XXXIX:54)

Islam teaches that good is positive and multiplies itself. It overcomes evil, which is negative. Righteous conduct, therefore, displaces and overcomes evil. (II:115-116) It follows that even if evil conduct draws retribution upon itself, the retribution will be limited and will be proportionate to the wrong committed. Righteous acts, on the other hand, set in motion a beneficent reaction which is limitless.

Whoso does evil will be requited only with the like of it; but whoso does good, whether male or female, and believes, these will enter into God's bliss; they will be provided therein without measure. (XL:41)

And again:

Surely God wrongs not anyone even by the weight of an atom. If there be a good deed, He multiplies it and bestows from Himself a great reward. (IV:41)

In consequence of this Divine and beneficent law, good is constantly multiplied, and evil is nullified, and is in the end overcome and destroyed. By the operation of the same law, truth, which is positive, prevails; and falsehood, which is negative, is overcome and vanishes.

This is a very brief outline of the Islamic concept of man's place and purpose in the universe which is God's creation with a design and a purpose.

In this age when, on the one hand, vast vistas of knowledge and power are opening up before our eyes, and, on the other hand, men's minds are filled with fear of the consequences which will follow upon misuse of man's increasing mastery over the forces of nature, it should be some comfort to realize that the Divine wisdom has furnished us with guidance, by acting upon which we can turn all this increasing accession of knowledge and power into beneficent channels for the service of mankind. If we turn to God in perfect sincerity and earnestness, seeking guidance, and determined to conform our conduct thereto, the prospect ahead should be most comforting and encouraging. It holds out great possibilities of happiness for mankind, derived from a general increase of welfare accompanied by an adjustment of human relations in all spheres in conformity with a beneficent pattern. The one thing it is necessary to secure is that every one of us should establish direct communion with His Maker and should constantly seek guidance from Him. Once this lifeline is made secure there is no room for despair, much less for fear. Ask and it will be given you; seek and you will find; knock and it will be opened to you. As says the Quran:

God grants wisdom to whom He pleases, and whoever is granted wisdom is indeed granted abundant good; and none would be reminded save those endowed with understanding. (II:270)

Islam In Japan

The 90 million Japanese live in their four main islands of the "Land of the Rising Sun" and profess Shintoism.

Shintoism manifests in colloquial Japanese expression of *Kami-no-michi*, meaning "Divine Way"; the word "Kami" signifies as "God", but the Japanese language has no correctly corresponding term for "Allah", for the Japanese "Kami" represents a superhuman divine authority, very much like the local saints of Byzantine Christianity.

The classical mythology of the ancient Shinto chronicles traces the descent of the Japanese race from solar spirits and establishes a characteristic polytheism. Anthropologically, however, the Japanese race is known to be a mixture of Mongolian and Indonesian elements. The imperial ancestry of Japan, thus claims to be even older, chronologically, than that of Ethiopia and involves the most ancient genealogy preserved today. This consciousness of being a divinely-favored people is paralleled only by Jewish belief. Among all the existing religions and faiths in the world, it is Islam only which aims to destroy the consciousness of national privilege, proclaiming the human race as one family, and exalts morals above Castes.

Psychically, the Japanese believe that they have a special divine mission to lead the world to universal peace. Besides Shintoism, Taoism, Shamanism, Confucianism, Buddhism and Christianity, numerous new religions have now sprung up all over Japan, and they have readily acquired tens of thousands of adherents. The masses are striving for new and vigorous ideals, and seem to be in the mood of blindly seizing on any new ray of hope for spiritual and moral evolution. They are willing to accept anything, just because it happens to be new, uncritically. They are not contented with their existing faiths for their lack of social guidance.

Islam's Opportunity

Japan is a virgin soil for the preaching of Islam. At present there are only a handful of Muslims with a couple of mosques at Tokyo and Kobe respectively. There is no organized Islamic propaganda in the country, no missionary activity, and not even an authentic Japanese translation of the holy Qu'ran directly from the original Arabic, not to mention the popular Islamic literature. The present Qu'ran in Japanese is a translation from English and German versions.

It requires no extraordinary intelligence to realize that the present circumstances offer very favorable opportunity for the introduction of Islamic ideas in Japan, when the existing psychic confusion will heartily welcome them. The dynamic and receptive Japanese, in their present desire to establish bonds of friendship with the Middle East, are sure to hold the hand of goodwill stretched to them. Here is a progressive and modern nation that is despaired of religion; here is the fertile field for our work. Japan wants to co-operate with the Asiatic and African powers for mutual advantage to obviate our common necessity of economic and political dependence on the West, or for that matter on Soviet Russia.

On the Japanese side, the hand of friendship has already been stretched towards the Arab and Muslim nations, in the shape of several Japanese Islamic societies, though, in some cases the underlying motive appears to be commercial. "The Japanese Institute for Islamic Cultural Research", offers scholarship to Arab and other Muslim students at Japanese universities, and has an ambitious programme of interchange of cultural relations with the Middle East.

Another important Japanese Islamic Organization is "International Muslim Association" of Tokyo under the direction of Mr. Ilyas T. Sakuma. Its President is Mr. Tanzan Ishibashi, an ex-premier of Japan. The Association conducts an "Institute of Islamic Studies", on whose

committee are several well known professors of Japanese universities, including Mr. Tozo Shimizu, a Minister at the Japanese Foreign Office.

The Kobe Muslim Mosque

Muslims in Japan are, at present, found only in Tokyo and Kobe, and consist mainly of Turks who migrated to Japan from northern Turkey long before the First World War. Simultaneously, Muslim traders from India arrived and formed a floating population, establishing their business houses in Japan. The first mosque in Japan situated at Kobe was opened on Friday, 11th October 1935, which fulfills the need of the Muslims of Osaka and Kobe area.

The Kobe Muslim mosque was one of the few buildings in Kobe not damaged by the heavy bombing raids during the last World War. There is a considerable *waqf* property for the maintenance of this mosque. The administration of the Kobe Muslim mosque, however, is exclusively in the hands of a Management Committee composed by the Muslims of Turkish origin, who have long settled in Japan.

Since 1945, several hundred Turkish Muslims have returned to Turkey leaving now in the Osaka—Kobe area about 125 Turks plus about 75 Pakistani, Indian, Indonesian, Syrian and Afghan Muslims. There are only a few Japanese Muslims.

The Tokyo Mosque

The construction of the Tokyo mosque was started in November 1937, and was opened in May 1938. Like the Kobe mosque, the Tokyo mosque, too, is a very beautiful two-storied building. A school was built in 1938 on the land adjoining the mosque on modern lines with the same programme of studies as followed at the Kobe mosque school. This mosque has been constructed under the auspices of the Islamic Society of Tokyo.

The number of Muslims in Tokyo is over 100 Turks, about 75 from various embassies and firms and a few Japanese Muslims. The total population of Japanese Muslims in the whole country is computed to be approximately over 800. There was a third mosque, before the last World War, at Nagoya, but it was destroyed during an air raid, and has not since been rebuilt.

The Holy Qu'ran

Japanese are very openminded, receptive and liberal in the matter of religion; they exhibit keen interest in Islam. Except the translation of the Holy Qu'ran, there is practically no literature in the Japanese language on Islam. The first translation of the Qu'ran into Japanese was made in 1926 by Mr. Kenichi Sakamoto from Sale's English version of the Holy Qu'ran. Mr. Sakamoto, however, was neither a Muslim, nor did he know Arabic. This unauthentic Japanese translation of the sacred Qu'ran is scarce to get now.

Another translation of the Holy Qu'ran in Japanese by three non-Muslim translators—Goro Takahashi, Amoto Ariga and Mizuho Yamaguchi was published in June 1938. Not one of these translators knew the Arabic language, and their translation was based on various Chinese, English, French and German versions of the Qu'ran. This Japanese translation of the Holy Qu'ran too is not available.

The latest translation of the sacred Qu'ran in Japanese by Dr. Shumei Ohkawa, was published in February, 1950, Mr. Ohkawa too did not know Arabic and translated from German. This is the only Japanese version of the Holy Qu'ran available now.

There was another translation of the Holy Qu'ran in Japanese by Prof. Okubo, who was an Arabic scholar, and who is reputed to have translated from the original Arabic, but unfortunately the learned professor died before he could get it printed.

SHAH WALIY-ULLAH

A Great Muslim Saint

Ahmad ibn Abdur-Rahim, known as Shah Waliy-Ullah, was born in Delhi just before the death of Aurangzeb, the last great Mughal Emperor. The political chaos resulting from the disintegration and decay of the Muslim political power in India was bound to affect all phases of Muslim life—social, ethical, spiritual and religious. This instability, partly threatening but partly also already operative, of the Islamic value-structure demanded some such thinker as Shah Waliy-Ullah.

This is precisely what makes Shah Waliy-Ullah a thinker *sui generis* in the entire history of traditional Islam. Before him Islam had produced great masters of individual disciplines—who in one or even in more than one discipline, taken *separately*, perhaps even excelled Shah Waliy-Ullah—but no one before him attempted an integration (*Tatbiq*) of the total Islamic structure.

The most strikingly new feature in Waliy-Ullah's application of the principle of *Tatbiq* is his concern with the socioeconomic basis of the human society *within the context of religion*. Before him, Ibn Khaldun had pioneered the discussion of the organization and development of the human society, but that was done from a historico-civilizational viewpoint. In Waliy-Ullah, the soundness and welfare of a socioeconomic structure is deduced theologically. For the first time we see an orthodox theologian developing a concept of Natural Law—not merely of physical Nature but of sociologico-moral Nature—in order to find a secure basis for the spiritual development of man. Indeed, for these two aspects of human life he uses two distinct terms, *irtifaq* (socioeconomic security) and *iqtirab* (spiritual evolution). So closely are these two spheres related to each other in his mind that he finds one main justification for the appearance of Islam in the moral necessity of destroying the corrupt socio-economic structures of

Byzantium and Persia (an argument developed much later by Cayyid Amir Ali). The categories within which society is discussed are, of course, medieval—they could not be anything else—but the orientation is strikingly new, refreshingly modern.

In the sphere of religion we find the same principle applied. So far as the Law is concerned, Waliy-Ullah did not stop at the medieval Muslim Schools of law but went back to its original sources, the Quran and the Apostolic Tradition and recommended *ijtihad*—exercise of independent judgment as opposed to the imitative following of medieval authorities. But in this sphere he was cautious, distinguishing between a relative and an absolute *ijtihad*. Nonetheless, he tried to produce some inner mobility by introducing an inter-school legal eclecticism.

How far-reaching the principle of *Tatbiq* could be according to Waliy-Ullah comes out in a different approach which affords immense possibilities not only for the new development of the Shari'a (the Canon Law of Islam) but for the development of an inter-religious comprehensive philosophy. The fundamental religious and moral fountains of mankind are the same in all times and climes, he holds, but have to adjust themselves to and re-express themselves in terms of the genius of a particular age and of a particular people.

Within Islam, however, Waliy-Ullah distinguishes between a pure universal religion, a set of spiritual principles formulated on a definite pattern, and a local Arabian coloring. He maintains, again with a keen theological instinct, that no religious tradition can occur *in vacuo*. Islam, being a universal religion, had to find a vehicle of flesh and blood whereby to propagate itself and was bound to be colored by that vehicle—the Arab tradition and way of life. But in different cultures, this vehicle will obviously undergo a change. Although Waliy-Ullah himself lays down no principle of distilling the spirit from the flesh, it is obvious that such a distinction, coming from a high theological authority, is capable of immense developments.

The most acute form of inner tension, however, manifests itself at the level of pure religious thought—tensions between dogmatic

theology and rationalizing trends and between dogmatic theology and mysticism, and it is here that Waliy-Ullah patiently recognizes the greatest need for the application of the principle of *Tatbiq*. Islam faced its first crisis during the rationalizing activity of the Mu'tazila and this crisis was resolved by al-Ash'ari's formulation of the Muslim creed. Its second crisis came when it faced the rationalistic mystical Muslim philosophers who brought forward the challenge of neo-Platonized Aristotelianism to the creed of Islam. That challenge was resolved by Ghazali who rejected Greek Philosophy by Greek logic but at the same time found a home within orthodox Islam for mysticism which he strove to bring nearer to orthodox Islam.

In Indian Islam the tensions were still further aggravated by the opposition of an emphatically (although not exclusively) transcendentalist creed to a strong native immanentist mysticism, for ever a prey to *amorphous* romantic impulses, combined with an infiltration of *Batini* theosophy and the remnants of medieval rational thought (even though pure reason has seldom favored mysticism itself).

Waliy-Ullah's answer to this situation is enshrined in his famous work called *Hujjat-Ullah-al-Baligha*. His method consists chiefly in a re-interpretation of the Muslim creed and the Apostolic Tradition and partly in attempting to define the limits of reason *vis avis* theology. He was, however, not only a theologian but a deep mystic and attempted to incorporate a great deal of mystical theology with orthodox Islam. The speculative super-structure of mysticism is partly used to find for it a more spacious home within the Muslim orthodox tradition than Ghazali had found, but partly also to be a substitute for pure rationalism.

Waliy-Ullah's Thought in Outline

Life, according to Waliy-Ullah, is a metaphysical spiritual principle which, when conceived in its absoluteness as embracing all the creative, purposive, evolutionary or moral values of the universe is called by Waliy-Ullah "Hazirat-ul-Quds" or that aspect of the Deity which is concerned with the evolution of the Universe. It is in terms of these creative and purposive values and forces that he explains the doctrine

of angels. But Waliy-Ullah's intense interest is in man and in his evolution. His thought is, therefore, centrally concerned with the question of the relationship of man's development with the creative forces of the Universe. This manwardness of the Divine, Waliy-Ullah calls the Metaphysical Man.

This Metaphysical Man, however, according to Waliy-Ullah, is not merely a bleak and cold Ideal of the Platonists which is the standard by which men are judged and to which they either do or ought to approximate. There are two main, and for a religious mind, vital points wherein the Metaphysical Man of our author differs from the Ideal-doctrine of the Platonists. First, the Metaphysical Man is active and creative and therefore assumes a moral role in the history of man. It is a principle which works both in man and for man's evolution. Secondly, and relatedly, this principle is not only absolute and transcendental but is in a definite sense cumulative and evolutionary: its eternal and transcendental status is not indifferent to the passage of time whose positive achievements it accepts as its contents, as it were. Thus its relationship to man, say ten millennium ago, was not quite the same as it is now and what it is now will not be ten millenniums hence. For all the good deeds, the creative volitions and the true thoughts of by-gone men have entered into it as its components or at least as its auxiliary forces.

Dynamic Conception of Man and Life

The sum-total of this transcendental principle plus the cumulative fund which thus obtain in each period of human history, Waliy-Ullah calls the "Supernal Plenum" to which we alluded earlier. It is this sum-total which guides the development of man continuously and successively. Two important conclusions emerge from this consideration. First, it opens a new outlook on history which, instead of being a static show becomes a dynamic evolutionary process; and, second, it puts before man the prospect of high destiny: he can acquire the status of a creative force within the constitution of Reality.

The above two doctrines—that of historical progress and of the destiny of the individual are mutually important in Waliy-Ullah's thought, since both have to do with the nature and constitution of the "Supernal Plenum". The first of these, however, he does not develop into a concrete Philosophy of History, although he does affirm the evolutionary character of the succession of historic societies, but on the whole has left the matter at the enunciation of the metaphysical principle of evolution. This is to be explained by the fact that he is essentially a religious thinker not a historian. He is, therefore, much more interested in the spiritual development of the individual which is a point round which a very large part of his religious thought revolves.

"Taqdir" Explained

Having reached the point where the nature of the individual and his destiny have become clear, Waliy-Ullah is able to explain the Quranic doctrine of Taqdir, which in the popular mind has degenerated into the form of an arbitrary Theistic determinism or even pure fatalism called Qismat. The term Taqdir, according to Waliy-Ullah, means the fulfilment and realization of a person's potentialities in so far as he represents and exemplifies the ideal-man—the specific Form of Humanity and in so far as he is the individual that he is. Individuality is the Vessel, so to say, of the human values and both these irreducible units together generate the unique system called the personality. The realization of the total ideals of the personality is its Taqdir. There is a sense in which Taqdir is a deterministic principle for *at each stage* of the development of the individual and of the species of man, the personality has to act within a certain context and with a given volume of potentialities. But it is a purely relative determinism, for the fulfilment of the potentialities if a certain stage leads to the creation of new potentialities.

This means, according to Waliy-Ullah, the Taqdir itself changes with the development of the new phase. It is in this context that he accepts the doctrine of evolution in nature. For, he says, at each stage of its development when nature has fulfilled its potentialities the

Creator bestows upon it new possibilities and potentialities. Indeed, the doctrine of evolution is not at all foreign to Islamic thought, provided the imminence of God is sufficiently avoided—and this is true of all evolution, biological, moral or scientific.

At the level of human life Taqdir takes the form of moral strife and responsibility which Waliy-Ullah calls Taktif. Far from saying that moral responsibility is annihilated by some kind of determinism, he declares that Taqdir, in the case of man, *means* assuming moral responsibility. This is because of the primary fact of human life, viz., that man is capable of choice and endeavour. Hence praise and blame and reward and punishment. No amount of casual explanation of the human behaviour, according to Waliy-Ullah, can obliterate its primary moral character—for this is what it means to be human. To ask "Why reward and punishment and charge of responsibility?", he remarks, is like asking why should cattle eat grass and tigers flesh? He further goes on to assimilate the connection between a moral act and its consequence to the connection between a natural cause and its effect, which suggests that when we apply moral categories like choice, responsibility, etc., we *already assume* natural categories like cause, force, etc., of which the former are special cases.

Moral and Social Creature

The essence, then, of a human personality is to act morally with a view to becoming an element in the structure of Reality and thereby enriching it and strengthening it against the negative forces of evil. Hence man cannot live without society. From times immemorial man has been developing ever new societies based on newer and richer religious insights into the nature of man. This progressive movement, according to Waliy-Ullah, reached its maturity in the message of the Prophet of Islam whose insight was the most comprehensive and therefore the most Universal. The religion proclaimed by Muhammad is the "mean", avoiding all extremes, and in it therefore the dialectical movement of the religious insight is finally resolved. This Waliy-Ullah otherwise expresses by saying that the Prophet had the most direct and comprehensive contact with the "Supernal Plenum".

Current Topics:

The Original Scriptures?

A small and ancient Christian community inhabits the Tigris River basin in Asia Minor. It is the Church of the East, which for 1,400 years was one of the most important Christian churches.

Today some 40,000 of its members still live as nomadic shepherds in ancestral Kurdistan. (Another 160,000 are scattered to East and West.) Most are of Assyrian stock, and they speak an Aramaic dialect presumably related to the one which Jesus spoke. Their word for the Bible is "Aoreta" ("The Law"), and they proudly refer to this Aramaic version as the "Pestitta" ("straight, original clear").

Last week, the Aoreta, including both Old and New Testaments, was published in English in a translation made for the first time from original texts discovered during the past 50 years in Kurdistan. The translator: George M. Lamsa, 65, a stocky, gray-thatched former shepherd from Kurdistan.

When Lamsa was a young boy his linguistic skill quickly caught the ear of the church fathers. He was sent first to schools in Turkey and Iran, later to the U.S. It was during a term at the Protestant Episcopal Theological Seminary in Alexandria, Va., in 1918 that he first came across a King James version of the Bible. He was shocked to see discrepancies between it and his Aramaic text, which he believes to be the original version of the New Testament.

One of the most startling differences concerned the much-questioned cry of Jesus on the Cross as written in Matthew 27:46. The King James version: " . . . My God, my God, why hast Thou forsaken me?"

In Lamsa's reading of the Aramaic version, there is no question of God forsaking Jesus: " . . . My God, my God, for this I was spared! [This was my destiny]."

In the course of the 30 years it took to complete his translation, he discovered more than 4,000 discrepancies based on misinterpretation of Aramaic idiom and grammar.

The majority of Western scholars have no objection to Lamsa's translation. What they do oppose is the old shepherd's claim, which is the doctrine of the Church of the East—that the New Testament was first recorded in Aramaic and that the Aoreta contains the closest extant examples of the authentic and original texts. The evidence, they say, still suggests that the Aramaic was actually translated from authentic and original Greek texts.

The Lamsa Bible undoubtedly will cause no theological revolution. Nevertheless, some of Lamsa's changes do help to clarify some cloudy meanings:

MATTHEW 6:13—And lead us not into temptation, but deliver us from evil . . . (*King James*)

—And do not let us enter into temptation, but deliver us from evil [error] . . . (*Lamsa*)

ROMANS 5:7—For scarcely for a righteous man will one die . . . (*King James*)

—Hardly would any man die for the sake of the wicked . . . (*Lamsa*)

For the layman who questions the importance of some of the changes as well as the need for any translation at all, Lamsa has this to say: "The Word of God must not contain contradictions, and it must go out to all the world."

BOOK REVIEWS

Will the Middle East Go West? Freda Utley. Chicago. 1957. Henry Regnary Company. 198 pages. Price \$3.00.

The author of this book has long been recognized for her intellectual honesty as well as for the logic of her analyses and conclusions. In the past, her research and on the spot investigations have covered Britain and the Far East, Japan, China, Soviet Russia, and Germany. In the present book, Miss Utley enters a new field, namely the Arab world of the middle east.

As in her previous books, the author makes no pretense to detached objectivity. She frankly espouses a policy, and draws upon history, economics, and political science as well as a wealth of personal observation and contemporary data, to support her thesis. At the same time, she does not ignore or gloss over the facts that may contradict her conclusions. Rather, she meets all such contradictions with frankness and cautious counterbalance.

In the present book, the author's drawing of a parallel between the experience of the middle east with communist Russia is unique in political reporting. It furnishes one of the finest passages on contemporary politics in a vast literature on the relations of the free and the communist worlds.

In 1923, Dr. Sun Yat-sen, the hero of the Chinese revolution of 1911, made the fatal mistake of an alliance between the Kuomintang and Russia. Four years later, Chiang Kai-shek succeeded in purging Communists from the Nationalist government. But the damage wreaked by the communist infiltration was so devastating that, in 1949, the republic was driven to refuge on the Island of Formosa, while nearly 600 million Chinese were forced under the communist yoke.

Will Col. Nasser, the ruler of Egypt, be able to retrieve his mistake of association with Soviet Russia? As the author correctly says: "Partnerships with communism are not easily broken." The author holds, however, that the present Soviet-Egyptian partnership can be broken, that Egypt and Syria can be led back into the free world, and peace restored in the middle east, if the United States plays the leading role in developing sound political and economic relations between the Arab states and the free democracies.

All of this means the retrieving of gigantic blunders by the democracies. These blunders include the British betrayal of the Lawrence promises, the Balfour declaration, the linear partition of Palestine in 1947, French imperialism in North Africa, American withdrawal of support for the Aswan dam project, and the British-French-Israeli attack on Egypt in 1956 after Nasser's seizure of the Suez canal. The author evaluates these injustices as of equal weight approximately in turning the Muslim world against the west.

Miss Utley holds that President Eisenhower's resistance to the British-French-Israeli attempt to annihilate Nasser's government has partly restored Arab confidence in American leadership, and that a wise extension of the so-called Eisenhower Doctrine will bring peace to the area.

The author does not fail to take note of the enormous difficulties in the path of this progress. She correctly points to the fact that Stalin's foreign policy was crude in comparison with that of the "cleverer and more subtle men [who now] rule the vast Soviet Empire."

In spite of its small size, this book is the most comprehensive, well balanced, fair, and illuminating analysis of the middle east problem that has appeared since the Suez war.

(Professor Kenneth Colegrove)

Eleven Years of Bible Bibliography. The Book Lists of the Society for Old Testament Study, 1946-56. Edited by H. H. Rowley. Indiana Hills, Colorado. 1958. The Falcon's Wing Press. 804 pages. Price \$7.50.

Before the Second World War the British Society for Old Testament Study began to issue annually lists of books relative to the study of the Old Testament. This work was suspended during the War for obvious reasons of handicapped communications. The present volume is the first one to appear after the War.

The title gives the impression that this bibliographical work contains lists of books beginning from 1946. Actually it covers titles of publications since 1940. Each title is followed by a brief note indicating the special area

of its study and the quality of the book. Each year's publications are subdivided into several categories such as "General", "History", "Text and Versions", "literary Criticism" and "Religion and Theology". A comprehensive list of books on "The Dead Sea Scrolls" is a welcome addition to the lists.

This bibliographical compilation should prove to be of immense value to the scholars in the field. Studies in the Old Testament would be greatly facilitated by the aid of this comprehensive survey in English of any books available on the subject.

The Doctrine of Buddha; The Religion of Reason. George Grimm. New York. The Macmillan Company. 536 pages. Price \$9.50.

One of the greatest tragedies happening to most of the major religions of the world has been the partial or complete loss of original manuscripts recording the teachings and sayings of their founders. This extinction of the original records has led to many deep-rooted differences among various denominations. Buddhism has suffered the same fate.

The Buddha lived some six hundred years before Jesus. His sayings and discourses were at first circulated only by word of mouth. It was not until after his death that the Buddhist monks started to assemble his discourses. The ground plans for the Pali Cannon containing sayings of Buddha and his disciples were laid in the Council of Rajagaha. The whole work on compilation of his discourses was not completed until about three hundred years later. It was still later that the material began to be sorted out into different collections. Even in this form the sayings of Buddha were handed down only orally. Only a few decades before the Christian era, these oral collections were started to be written almost four hundred years after the death of Buddha.

It is only natural that the words transmitted orally from person to person over a long period of four centuries should get lost or lose their actual intent and original meaning. Interpolations and mis-interpretations are a common lot of all those faiths where the original teachings are not recorded in the life of the founder. It is not possible any more to determine whether the Pali in which the Canon of Buddha has come down to us was also the actual speech of Buddha himself, or his words were only translated from his native language into the Pali idiom. Naturally what is now presented in Asia as Buddhism contains as little of the old Buddha-teachings as any one of the present day Christian sects contain the teaching of Christ. The Mahayana and Hinayana should be considered only as independent developments of the original teachings of the Buddha.

The present work is an attempt to set forth the *original*, genuine, teachings of the Buddha. The criterion for this genuineness has been described by the author as their known objective truth in line with one of the sayings of Buddha that the truth should carry its own confirmation within itself. In this effort, Mr. Grimm has attempted the reconstruction on the sayings attributed to Buddha and those of his disciples who lived with him.

The four parts of his book deal with the "Four Truths": those of suffering, arising of suffering, annihilation of suffering and of the path leading to the annihilation of suffering. The book was first published in 1926. It was out of print for some time. We are happy to see the present edition which should fulfil an important need for the scholars and students of Buddhism.

Resurrection and Historical Reasons. A Study in Theological Method.

Richard R. Niebuhr. New York. 1957. Charles Scribner's Sons. 184 pages. Price \$3.95.

Christianity, both Protestant and Roman Catholic, in our times is generally based upon the fundamental doctrine of the resurrection of Jesus. However, there has been a strong current among the Christian scholars, particularly noticeable in the last one hundred years, which has felt extreme dissatisfaction with this type of approach. The rise of historical criticism has made it increasingly difficult for theologians and biblical scholars to accept the resurrection as the central thought of Christianity. They have been constantly trying to replace it with the quality of Christian teachings because, as Dr. Niebuhr puts it, "the primitive resurrection faith conflicts disastrously with modern canons of historicity."

Dr. Richard R. Niebuhr, son of the world-famous Christian scholar and philosopher, Dr. H. Richard Niebuhr, and himself a member of the Harvard Divinity School, has discussed this thorny problem in this book. He has attempted to dwell upon the problems and serious difficulties arising from this great conflict in the present-day Christian thinking. He contends that the interpretation of the New Testament tradition about resurrection, which according to his thesis is its central theme, and the principles of current theological study as a whole must be forged together. He has presented a history of this conflict and what some of the best current thought has to say about resolving it.

For those who may be interested in familiarizing themselves with this great Christian dilemma, this book should offer valuable material.

The Seven Odes: The First Chapter in Arabic Literature. A. J. Arberry. New York. 1957. The Macmillan Company. 258 pages. Price \$5.75.

The Arabs lived in a tribal social pattern in pre-Islamic period. It was only after the light of Islam had spread in this country that these tribes stopped their constant feuds in which they were perennially engaged. The battles between different tribes were stopped only for short periods either to perform the pilgrimage of the Ka'aba or for the purpose of gathering new man-power and equipment toward a resumption of a new round of warfare.

In this social pattern, the poet played an important role. As spokesman of the tribe he defended their honor and protected their reputation. He sang laurels to the deeds of his tribe's glory.

The most important form of the Arab poetry in the pre-Islamic period was that of *qasida* generally translated as 'ode'. This was supposed to be a composition of substantial length consisting of couplets following an identical rhyme. It is said that when a *qasida* received outstanding admiration for its language and substance, it was hung on the walls of the Ka'aba, the most revered place among the Arabs even before Islam. Seven Odes were, thus, considered by the Arab scholars to have received such over-whelming acclaim. These seven *qasidas* have been rendered by Professor Arberry into English in this valuable book.

Of course, there have been earlier attempts to translate the Seven *Qasidas* in English and other European languages. Professor Arberry's version, has, no doubt, its own place among these translations. Those who have enjoyed reading his translation of the Quran under the title, *The Koran Interpreted*, will certainly appreciate the author's sensitive style in this English rendering of the Seven Odes.

No study of the development of Arabic classical literature can be complete without the Seven Odes. We are indebted to Dr. Arberry for bringing out a fresh translation of this great masterpiece.

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